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## RECENT LITERATURE

### NOTES AND ABSTRACTS

**Den eneste vei til verdensfred (The only way to world-peace).**—This article is most interesting as a criticism of the Peace Conference by a citizen of one of the neutrals, Norway. He views the Conference as a race between bolshevism and socialization. The treaty of Brest-Litovsk realized Lenine's ambitions in that it freed Russia from the necessity of continuing the war, and could thus turn the bolshevistic energies toward realization of socialistic-communistic plans. The Paris Conference has not had the practical insight hitherto to wage a war against world-bolshevism. Clemenceau is too occupied with revenge and hopes that France will become immunized against bolshevism by means of those annexations and indemnities to be forced from Germany. Wilson, the idealist, lacks political insight and does not realize that world-bolshevism is a greater menace to world-peace than militaristic and imperialistic Germany ever was. Lloyd George is not a disciple of Wilson, and is not a colleague of Clemenceau. Neither does he permit himself to become ensnared by the imperialistic policies of the "Northcliffe Circle." Lloyd George is the politician of the Conference, employing all the tactics known to skilled parliamentarians: his decisions are always compromises between the right and the left. Bolshevism will win at the Conference unless the leaders have the desire and the courage to give up their selfish interests for the sake of socializing the world. Now that the work of the Peace Conference has been concluded, can we class the writer of this article as a true or a false prophet?—Inge Debes, *Samtiden*, May, 1919. J. N. S.

**Folke-erneringen i fremtiden (Feeding the population in the future).**—A Norwegian writer has in this article given food for thought in this problem of food-supply, which every nation has had to face since 1914 especially. Most nations have laws enforcing compulsory education, and yet what nations have laws which enforce feeding of children? Governments have long wrestled with mail, telegraph, telephone, and educational problems. Is it not proper that governments should now seriously attack the problem of securing food for its citizens? It is, after all, food which keeps a people alive. Each country should have its Food Department just as well as its State Department. The head of the Food Department should not be a lawyer; he must be a dietitian, a man trained in agriculture, and a merchant, all cast into one mold. Experiment stations should be established for the sake of determining all food values, preparing recipes and menus for housewives, and for training future housewives. It is not necessary for the state to place a restraining hand upon the production, distribution, and consumption of food—all that is needed is a guiding hand to regulate the food-supply in such a way that there will always be enough food for all, food in the right form, of the right kind, and available at a reasonable price. Who doubts that well-fed children will make better citizens than puny victims of under- and malnutrition?—Sopp, *Samtiden*, March, 1919. J. N. S.

**The Problem of the Age.**—The individual needs which have asserted themselves against the existing social order fall into two categories—one material and strictly economic, the other psychological and extending beyond economic conditions, the most prominent in industrial life. They are summed up in the words *comfort* and *liberty*. The first connotes a larger share of the aggregate wealth of the community, the second a less subordinate place in it and a higher personal status. Of the two the latter is more important because the former has been greatly mitigated by economic and social developments during many decades, while the personal grievance has been rather aggravated by them, and has been brought into sharper relief by the material improvement. Marxian class war is no solution. Nationalization or state ownership

and control is more practical, but its applicability is limited. It may promote comfort but is inimical to liberty. If applied universally it would destroy all liberty. Syndicalism would be too individual and not sufficiently social. Guild socialism corrects defects of state control and of trade-union ownership but also has its defects. There is no single key to unlock the situation, for the evolution of life is all in the direction of multiplicity, diversity, and complexity. This is conspicuously true of industrial life. No single system can be applied, for the conditions are infinitely varied. What workmen want is to be treated as intelligent participators. The trade unions have at present great power without responsibility. The remedy is not to fight them but to confer responsibility by taking them into consultation.—A. Shadwell, *Edinburg Review*, April, 1919. F. O. D.

**Sociology: Its Successes and Its Failures.**—The history of sociology shows that considerable success has been obtained in building up an ordered knowledge of social structure and development, especially if we consider that sociology had to await the growth of the simpler sciences on which it rests. Nevertheless, it must be admitted that its present state has, reasonably or unreasonably, given rise to much disappointment. The causes that have hitherto retarded the progress of sociology may be ranged under six heads: (1) the complexity of the science; (2) the abuse of specialism; (3) materialism; (4) the failure to distinguish between science and its practical applications; (5) the close connection of the subject-matter with human interests and ambitions, feelings, and prejudices; and (6) in great part as a result of this, the neglect of what has been done already, the resolve to start anew from the beginning. These causes are analyzed as follows, keeping the same numerical order: (1) In sociology, which is the science which deals with societies, the atoms of which are themselves living beings of a highly complex race of animals, you have the new social complexity super imposed on the complexity of animal organization. (2) It is necessary, above all, that all special studies should be compared and brought into relation with the science as a whole. (3) Materialism is here used in the sense given it by Comte, viz., the attempt to treat a more complex science as a province of a simpler one, already more fully developed, or at least to use only the methods of the earlier science. (4) The student of sociology often approaches his subject, not with the hope that the discovery of sociological laws will give a basis to social action, but in order that he may directly solve some practical problem. The result is that any unity or any real advance in building up a science of society becomes impossible, and the treatment of miscellaneous questions absorbingly occupies the attention. It is bad for science and bad for practice. (5) Truth may be as much prevented by the sophistries of stubborn and opinionated social feeling as by the high-handed action of ambition and power. (6) It is partly at least as a result of the preceding, of the desire of so many investigators to discover not what is true, but what is useful to support their plans, that sociology suffers from this peculiar feature, that everyone proposes to start a sociology of his own. There has been another danger, in addition to those previously enumerated, of giving up all thought of generalization and of allowing science, and especially social science, to become a mere matter of the collection and docketing of facts. To collect facts without generalization when possible is to run the risk of being smothered by one's accumulations.—S. H. Swinny, *The Sociological Review*, Spring, 1919. J. N. S.

**Recent Advances in the Psychology of Behavior.**—As introspective psychology developed, it recognized three aspects of the human mind. The first was the cognitive aspect, or the mind as an organ for thinking. The second was the affective aspect, or the mind as capable of feeling. The third was the conative aspect, or the mind as the will or as an instrument of the will. In its recent development, psychology has adopted many objective methods of research, and has displayed a strong tendency to become an objective science like the other sciences. The most objective manifestations of mind are the actions of organic beings, in other words, behavior. Consequently the study of behavior furnishes the most feasible starting-point for psychological investigation, while, indeed, a thoroughgoing analysis of the causation of behavior involves a study of most if not all kinds of mental phenomena. The study of behavior counteracts two tendencies which appear frequently in the discussion of mental and

cultural phenomena and which give rise to much confusion of thought. These are the ideological and teleological tendencies. The ideological tendency manifests itself in the manner in which such words as "instinct," "emotion," "intellect," "reason," "mind," "personality," "society," and so forth, are often used. These phenomena are usually described as if they were distinct entities. They cannot be regarded as such because it is impossible to draw hard and fast lines between these closely related phenomena. The teleological tendency appears sometimes in psychological and more frequently in sociological writings. The most fundamental form in which this fallacy displays itself is in the exaggeration of the functional point of view. This takes place whenever structure is subordinated to function and is conditioned upon it. It is obvious that a function cannot exist independent of its organ, and the notion that an organ can come into existence in response to the demand of a pre-existing function is one of the ildest dreams of the theologian and the metaphysical idealist. After functional processes come into existence they may have an influence upon other organs, or even upon the organs which condition them. But this fact does not justify the assumption that function is prior to structure in time or superior in influence. Such an assumption is a *post hoc* teleological interpretation imposed upon these processes.—Maurice Parmelee, *The Sociological Review*, Spring, 1919. J. N. S.

**A Possible New Source of Food Supply.**—The white man took over corn and potatoes as food from the Indians but has neglected some equally nutritious products, one of which is the common cat-tail (*Typha*). This is a plant with prolific growth, rich in starch and other products of food value, growing in situations now regarded as waste lands. There are in the United States 139,885 square miles of swamp land practically all adapted to cat-tail cultivation. Studies recently made at Cornell University showed a harvest possibility of 5,500 pounds of flour to the acre—a flour which analyzed as follows: moisture, 7.35 per cent; ash, 2.84 per cent; fat, 0.65 per cent; protein, 7.75 per cent; carbohydrate, 81.41 per cent. Half an hour's digging and peeling the rhizomes yields three or four cupfuls of flour, these operations being much like similar processes with the potato. The flour makes very palatable biscuits and serves also as a substitute for cornstarch in puddings.—P. W. Claassen, *The Scientific Monthly*, August, 1919. C. W. C.

**Our Iron-Clad Civilization.**—In each country the material expressions of civilization are governed by the materials which are available—the peerless marble of the Greek quarries made the expression of Greek genius in sculpture possible. Civilization in its material aspects is directed by the metal sufficiently abundant to be the determining factors—iron. Its extensive use is not an essential of either a high or a powerful civilization. Yet it is the one thing above everything else which has directed the course and dominated the character of the present epoch on its material side. None of the highly civilized nations either of antiquity or of the earlier middle ages contained important deposits of iron, save China. Five-sixths of the iron ore is mined at present from small portions of four countries, the United States, Germany, England, and France. The influence of the abundant metal, iron, and the abundant fuel, coal, by their abundance, has played a large part in determining the trend of civilization and in fixing the centers of wealth and of political and military power. The world has come under the domination of the peoples that have great reserves of coal and iron and know how to use them.—R. H. Whitbeck, *The Scientific Monthly*, August, 1919. C. W. C.

**Significant Movements in the Middle West.**—The most significant agricultural development of the Middle West is the County Farm Bureau Movement, under which special agents are employed for the instruction of the people in agriculture and home economics. This movement is fully developed in the entire country, but it originated in Missouri as a voluntary effort, and has been prominent throughout the Middle West. This interest has led to the inauguration of state conferences on country life. Iowa, Illinois, Missouri, Wisconsin, and Minnesota all hold such state conferences annually. In Illinois an Illinois Federation for Country Life Progress, similar to the Massachusetts Federation for Rural Progress, has been initiated, having regard to the state as a unit, with a state policy and program for rural progress so as to

minimize duplication, friction, and waste on the part of the various state organizations and institutions. Another movement to be noted is the working out of the principle of state aid to education; this aid is generally accompanied by state control which, as in the case of Minnesota, will cause but little concern because the system is not forced. The Middle West gives hearty support to education for the reason that the schools are successfully striving to meet and serve the needs of the modern community life.—Mabel Carney, *Education*, June, 1919. C.W.C.

**The Psychiatric Thread Running through All Social Case-Work.**—Our relations to our environment are caused by mental, physical, and economic factors existing in our experience and in the experience of others, yet in the last analysis the adaptation of one to the environment depends upon mental make-up; hence the study of the mental life is fundamental to any activity having for its object the better adjustment of the individual. If all men were of the same order, psychology would sufficiently establish the form for our guidance, but since human nature is subject to innumerable variations, it is necessary to understand the peculiar character of the individual before applying the principles of psychology. This finds illustration in the fact that 50 per cent of the cases cited by Miss Richmond in *Social Diagnosis* present clearly psychopathic problems, and another 15 per cent strongly suggest a psychopathic condition. Most social agencies find that their files are full of cases that would have received different treatment if the psychiatric problem had been discovered earlier. The loss to the client as well as the waste of effort on the part of the agency caused by misdirected treatment in such cases suggest that routine inquiry into the mental condition is of prime importance as a basis for social treatment, for as in medicine correct diagnosis is essential to adequate treatment.—Mary C. Jarrett, *Mental Hygiene*, April, 1919. C. W. C.

**Mental Disease and Delinquency.**—The startling and depressing facts of recidivism stand out as a proof of the complete breaking down of the social security furnished by the state, in that it has failed to repress crime through the rehabilitation and readjustment of the criminal. This situation calls for attention to the fact that while the recidivist is the real problem in the prevention of crime, in him we have failed to accomplish that which we set out to achieve; yet we are now aware of probably the most important underlying causative factor in this failure which is the defective mentality by which the recidivist is so commonly handicapped. In this connection, recent studies of the Psychiatric Clinic in collaboration with Sing Sing Prison discovered that "of 608 adult prisoners studied by psychiatric methods out of an uninterrupted series of 683 cases admitted to the prison within a period of nine months, 66.8 per cent were not merely prisoners but individuals who had shown throughout life a tendency to behave in a manner at variance with the behaviour of the average normal person, and this deviation from normal behaviour had repeatedly manifested itself in a criminal act. In fact 28.1 per cent possessed a degree of intelligence equivalent to that of the average American child of twelve years or under." Similar facts recently obtained in a group of 100 immoral women and a group of 100 drunken women showed that of the immoral women 37 per cent of first offenders, 47 per cent of second offenders, and 84 per cent of recidivists were suffering from some form of mental or nervous handicap; that among drunken women, 35.4 per cent of first offenders and 82.2 per cent of recidivists exhibited some nervous or mental abnormality. The relation between the mental condition of these persons and the frequency of their offense is obvious. After a careful survey of the situation the special committee report that there should be clearing-houses established at Sing Sing prison for men and at Bedford Hills for women, that mental clinics be attached to the city courts, that preventive methods follow up the findings of a school clinic.—Report of a Special Committee of the New York State Commission of Prisons assisted by V. V. Anderson, *Mental Hygiene*, April, 1919. C. W. C.

**The Sickness of Acquisitive Society.**—A society which aimed at making the acquisition of wealth contingent upon the discharge of social obligations, which sought to apportion remuneration according to service and denied it to those by whom no service was performed, which inquired first not what men possess but what they

can make, or create, or achieve, might be called a functional society, because in such a society the main subject of social emphasis would be the performance of functions. Such societies do not exist in the modern world. Modern societies aim at protecting economic rights. They leave economic functions, except in moments of abnormal emergency, to fulfil themselves. The motive which gives color and quality to their public institutions and policy is not the attempt to secure fulfilment of tasks imposed for public service, but to increase the opportunities open to individuals of attaining the objects which they conceive to be advantageous to themselves. The right to the free disposal of property and the exploitation of economic opportunities is conceived to be absolute, and this volume of interest and opinion rallies instinctively against any attempt to qualify or limit the exercise of their rights by attaching further conditions to them. Such societies may be called "acquisitive societies" because their whole preoccupation is to promote the acquisition of wealth. It is common to talk as if man existed for industry instead of industry existing for man, as the Prussians talked of man existing for war. Individualism has been perverted to imperialism, as nationalism has been perverted to imperialism. The practical expression of the idea of purpose would be a change in the prevalent conceptions both of economic activity and of property.—R. H. Tawney, *Hibbert Journal*, April, 1919. O. B. Y.

**The International Conscience.**—The problem of international peace is not materially different from the problem of peace in the individual, the community, or the nation. It is a question, in part at least, of a state of mind. We can never be sure of world-peace until we get an organization of international sentiment that will make for peace. The international conscience is therefore the ultimate guarantee of international peace. The obligation to obey international law rests upon international sentiment and is just as binding as the obligation to obey law based upon the sentiment of the community or nation. International ideals, whether expressed in law or lying fluid in public sentiment, are the result of the slow habituation of the thought of the average man under the discipline of his own national institutions. There are two ways in which the problem of securing an international mind may be approached. One is the objective, materialistic, and autocratic way which looks on peace as something to be maintained through coercion, by means of leagues, armaments, and international police. The other is the subjective, psychological, and democratic way which would subordinate leagues and armaments, as well as the entire disciplinary effect of domestic institutions and the national way of life, to the organization of a body of sentiment which will give to peace a substantial moral basis.—John M. Mecklin, *International Journal of Ethics*, April, 1919. O. B. Y.

**How Are Moral Judgments on Groups and Associations Possible? A Neglected Chapter in Ethics.**—Few of us hesitate to pass judgment upon peoples and states. Yet underneath this moral certainty is an undertone of intellectual skepticism which demands to know how these judgments are possible. Moral judgments upon organizations, social classes, etc., although among the most frequent and most significant in actual moral life, are scarcely recognized in ethics itself. The old individualistic ethics is said to be inadequate. Yet a social ethics is scarcely possible without recognition of social conscience and collective wills in some real and not merely figurative sense. The possibility of a social ethics, to say nothing of a genuine ethics of states, requires the development of certain ethical conceptions of which as yet there is scarcely a trace. It is easy to explain how such moral judgments are psychologically possible. Moral judgment on groups as though they were "real personalities" is one of the most genuine facts of practical morals. But difficulty is encountered when attempts are made to fix responsibility. Thus we meet with such phenomena as limited or divided or "receding" responsibility when attempts are made to deal with certain groups. The difficulty is not entirely due to "defects of mechanism." It arises from our refusal to sanction the fictions which a purely individualistic conception of responsibility must employ. The full moral judgments are yet to be validated, and this can only be done by creating the realities which will validate them.—Wilbur M. Urban, *International Journal of Ethics*, April, 1919. O. B. Y.

**Emigration Scare Unfounded.**—Recent statements issued by the press, that our emigration records show an alarming exodus of foreign-born aliens to Europe, are

exaggerated. The author, during his long service in the Immigration Bureau of the port of New York, has found that there is a peculiar normal balance of those outgoing and incoming for many years. During the war alien departures nearly ceased because of the difficulty of securing passports and transportation. After the signing of the armistice emigration began to increase. As early as December, 1916, the alien departures from New York were 10,263. Since then they have been fewer in number until March, 1919. Last June 27,998 emigrants sailed from New York to Europe, the largest number since 1916. During the last two fiscal years the departures were considerably in excess of the arrivals, but the conditions which govern these figures reduce their potency as an argument for alarm. Since April of this past year immigration has really increased beyond that of any year since the United States enter the war. In normal times an emigrant carries about \$500 in cash, having forwarded the larger amount of his savings abroad. Since the war bottled up all financial exchanges with Europe the emigrant has been forced to hoard his money, which may account for the reports of large sums carried out of the country by recent emigrants. Although immigrants also bring into the country considerable sums of money we do not regard the newcomers as a financial asset to the money power of the United States in cash, but we welcome them for the industry and artisanship they may bring with them.—Byron H. Uhl, *Forum*, August, 1919. O. B. Y.

**Men and Arms: A Study of Instincts.**—Modern warfare may seem upon a superficial view to be the outcome of forces that are purely rational, as distinct from instinctive. It often appears to be initiated by political leaders who look forward to clearly defined ends. But these leaders know that great masses of the people will support them. The group-emotions of war are no more than the emotions of individual men. They become nationalized, but gain the force they display merely in the fact that they are stimulated in the individual by social contact with others of his kind. The "drive" remains in the individual who wills to fight—and therefore the necessity of maintaining what we call the morale of the common soldier. This morale is sustained by the joy of success and by the recognition that failure will mean ruin. Morale gives way when defeat seems certain and when the pain and distress that war entails are pressed upon the combatants' attention. The horrors of war have led to avoidance of fighting during brief periods, but revivals of painful experiences tend to disappear, while the fighting instinct remains. In nature modifications of structure and of functioning have resulted, not from obliteration of instincts but from alterations of the end they subserve, or from their atrophy through disuse. (1) They have occurred through the building up of new instincts on top of those already existing, the old instincts being used as instruments to further the ends to be gained by the new. The maternal instinct of the animal thus employs its individualistic flight instincts or its fighting instincts to gain its racial end in the protection of the young. (2) They have occurred through the use of the instinct to attain ends different from those which led to its establishment. (3) They have occurred through the cessation of the stimuli necessary to the functioning of their behavior expression. Notwithstanding the fixity of instincts which involves a certain fixity of functioning, changes of structure and corresponding changes of functioning have appeared in many a race of which we have a certain record. Hence it is not impossible to look forward to a time when man can no longer be properly described as a fighting animal. If the inciting causes to international war can be removed, the fighting instinct of man, though it may not be eliminated, can at least be brought under control and made to subserve other ends than destructive warfare.—Henry R. Marshall, *Hibbert Journal*, April, 1919. O. B. Y.

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